THE PACIFIC

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Pac Theo Sem
Reading Room

THE TRACING OF A WISER HAND.

Whatever turn the path may take to left or right,
I think it follows
The tracing of a wiser hand, through dark and light,
Across the hills and in the shady hollows.

I only know that every day brings good above
My poor deserving;
I only feel that on the road of life true Love
Is leading me along and never swerving.

Whatever gifts the hours bestow, or great or small,
I would not measure
As worth a certain price in praise, but take them all
And use them all, with simple, heartfelt pleasure

—Henry Van Dyke.

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A THEOLOGICAL STORM CENTER.

It is not surprising that in religious circles in England theological questions are being discussed with unusual interest. The Rev. R. J. Campbell, the successor to the late renowned Dr. Joseph Parker, of the widely influential City Temple of London, after several years of quite liberal utterances on theological questions has shot off on a tangent at last, and the papers, the dailies as well as the weeklies, are filled with articles **pro** and **con**, mostly however the latter.

In his preaching now and then for several years Mr. Campbell has seemed to minimize sin, and during the last year there have been several utterances by him which have indicated a position on his part far in advance of the new theology pronouncements which have been drawing an increasing umber of adherents of late; and some of the new theology people are as ready to take issue with Mr. Campbell on certain points as are the more conservative.

This theological crisis was precipitated by statements made by Mr. Campbell to a representative of the Daily Mail, and published in that paper. In the interview Mr. Campbell said, among other things, "The doctrine of sin which holds us to be blameworthy for deeds that we cannot help we believe to be a false view." And in that connection he said: "We believe that the very imperfection of the world today is due to God's will, and is a working out of himself with its purpose—a purpose not wholly hidden from us."

From a sermon by Mr. Campbell, published in a London paper last December the following is taken:

"The gospel has often been presented as though it had relation principally to the putting away of sin and its consequences, and as though God were thinking of little else. But is not this a somewhat unreasonable supposition? Why should God have created man, and placed him in circumstances where sin was not only possible but practically inevitable, and then cursed him for yielding to it? One would have thought that, if the latter were so extremely serious as it has often been presented, He would have taken greater pains to secure us from the power of it. Again, why should sin be considered so all-important in the universe of God, and so baffling to His purpose? Surely humanity, and not Deity, has been the principal sufferer therefrom. What harm has sin ever done to God? To put it not irreverently, I trust, but absurdly, I know, He has certain compensations—omniscience and omnipotence, for example. Again, if sin be so all-important, surely there is a curious disproportion between God's dealings with His universe as a whole. . . . . Our emphasis upon it has actually been morbid and unhealthy. We have been like children in a sick-room, making evil faces out of the wall paper and frightening ourselves."

In a sermon in the earlier part of last year, a copy of which was furnished by Mr. Campbell for publication, there was the following declaration:

"Sin itself is a quest for God—a blundering quest, but a quest for all that. The man who got dead drunk last night did so because of the impulse within him to break through the barriers of his limitations, to express himself, and to realize the more abundant life. His self-indulgence just came to that; he wanted, if only for a brief hour, to live the larger life, to expand the soul, to enter untrodden regions, and gather to himself new experiences. That drunken debauch was a quest for life, a quest for God. Men in their sinful follies today, and their blank atheism, and their foul blasphemies, their trampling upon things that are beautiful and good, are engaged in this dim, blundering quest for God, whom to know is life eternal. The **roue** you saw in Picadilly last night, who went out to corrupt innocence and to wallow in filthiness of the flesh, was engaged in his blundering quest for God."

This, certainl, is not the kind of doctrine to which the Christian church has been accustomed, nor is it a kind that will commend itself to very many persons except those who delight in sin. Sin is something far more terrible and hateful than Mr. Campbell represents it to be. So, it has been regarded; and so, we believe, it will continue to be regarded.

In justice to Mr. Campbell it should be stated that he said in one of his most recent addresses in the City Temple:

"Some people have been telling you lately that I deny the existence of sin. One fairly prominent writer, so I understand, has promulgated the statement that my teaching is equivalent to a declaration that God does not care whether we sin or not, and that as there is no sin there is no need of atonement. There is only one word to describe that kind of statement—it is a deliberate falsehood told without scruple. It is not difficult to see the motive behind assertions like those: it is the desire to distort and misrepresent any mode of stating truth with which the writer does not agree."

A London paper says that this reference was obviously to the British Weekly which has criticized Mr. Campbell severely. The manner in which Mr. Campbell replies to the criticism to which reference was thus made is to be regretted. It is beyond intelligent question that he has made statements which allow that construction.

As to the divinity and deity of Jesus, Mr. Campbell says: "Jesus is and was divine, but so are we." The mission of Jesus, he says, was "to make us realize our divinity and our oneness with God." "And we are called to live the life which he lived." Other statements by him are: "Whatever can be said about the love of Christ may be said about the love of John Smith." "The atoning love is that in which Christ repeats his offering for mankind in every heart given up to him." "Every man is a potential Christ, or rather a manifestation of the eternal Christ, that side of the nature of God from which all humanity has come." "There is no real distinction between humanity and deity. Our being is the same as God's,

although our consciousness of it is limited." It should be noted also that Mr. Campbell does not subscribe to the doctrine of the virgin birth.

How some persons who are liberal in their theological views stand in relation to Mr. Campbell is evident from their utterances, even without reference to the present controversy.

The Monday evening before his departure for the United States the Presbyterians of Liverpool gave a farewell reception to the Rev. Dr. John Watson,—"Ian Maclaren" in literature. Dr. Watson, in the address which he gave that evening, made no reference to the theological controversy which is agitating all England. But he gave it as his profound conviction that the church would stand or fall in the days to come according as she held the two great fundamental truths—the deity of Jesus as the eternal son of God, and the virtue of his sacrifice accomplished on Calvary for the salvation of the world. Upon these he said that the Christian faith rested, and from them came the hope and comfort of the human soul.

It is worthy of note that the Rev. Dr. Clifford, the noted Baptist preacher and president of the Free Churuch Council, said in an interview: "Mr. Campbell may expect to go through the fires of opposition in the same way that Dr. Horton and others had to go through; but he may also be sure that as they came to be regarded as helpers to the progress of truth, so will it be with him." Dr. Clifford took Mr. Campbell's place in one of the Thursday noon services recently. A London paper reports him in substance: "Why did he stand up for Mr. Campbell at the City Temple. Not because Mr. Campbell's theology was his. It was not. He agreed with and differed from him in many things, but he stood up for his having a free chance of saying what was in him, without outside interference. No outsider should dictate to the City Temple. It was a unit and a republic, and it was for the members to settle their differences."

Dr. Clifford was reported previously by the daily papers as having said: "Mr. Campbell did not deny the Fall; what he denied was simply one particular interpretation of it. He was also said to deny the Atonement; what he did deny was merely one method of interpreting it.

"The fundamental part of this so-called New Theology was the immanence of God. Mr. Campbell uttered that doctrine in a way that he would not, and he used terms which he would not, because they were susceptible to misrepresentation.

"There was the notion abroad still that Jesus Christ so suffered for men's sins as to carry all their burdens. What Mr. Campbell was doing was cleansing the conception of the Christians of today. The Blood of Christ was not the literal blood, but the life, and the life was not the mere existence, but the Love of the Christ carrying him to the death of the Cross. He thought Mr. Campbell was wrong when he said the doctrine that Christ had not a human father was untrue. All that Huxley would say from the point of view of science was that it was improbable. He would not say it was untrue."

Principal Forsyth of Hackney College, a leading Congregational theologian, says that Mr. Campbell's theology is not the new theology;" that it may be an amateur one; that Mr. Campbell is a charming man, but that "he is certainly not a representative Congregationalist."

The Rev. C. Sylvester Horne is quoted as saying: "To be logical to the Congregational ideals is to believe of necessity in the deity of Christ. Some Congregationalists might say, 'Jesus was divine,' and so are we,' but that creed meant the death of Congregational polity."

Dr. G. Campbell Morgan, so well and favorably known in the United States, says: "I respect Mr. Campbell as a man, and believe in his sincerity. But I hold that his interpretation of Christianity is diametrically opposed to the teaching of the New Testament." And as to "the new theology" Dr. Morgan makes himself plain when he says that he doesn't see how those ministers who hold such views can remain in the Congregational ministry. "For myself if the Congregational Union ever approximated its declaration to the opinions of 'the new theology' I should deem it my duty to leave it."

Dr. Fairbairn, who is by no means a conservative in theology, and whose books are read widely in this country, draws a distinction between 'the new theology' and that of Mr. Campbell. In reply to a question as to whether Mr. Campbell's views were common in the theological colleges, Dr. Fairbairn said: "No, I do not think so. I agree with Dr. Forsyth that in the Congregational colleges an evangelical theology is being taught, which Mr. Campbell's most certainly is not; and I think that our ministry is as loyal as it is possible for a ministry to be to the cardinal Christian or evangelical beliefs."

THE PACIFIC COAST IN BRIEF.

The Pacific Theological Seminary annual lectures on the Earl foundation will be given this year by Professor Peabody of Harvard. They will be given the latter part of March.

Plymouth Church, Seattle, has received already this year two $1,000 pledges for foreign missions. That church bids fair to lead the Congregational churches of the Pacific coast this year in contributions to the work of the American Board.

We are glad that from a large number of pulpits in San Francisco there were declarations against the movement to make next Sunday a general street cleaning day in the city. Christian people ought not to participate in the work. It should be done on some other day of the week. There is already too great a disregard of the Sabbath in San Francisco and hereabouts, and this is a big step toward greater looseness. Only works of necessity should be engaged in on the Christian Sabbath.

Hawaii is a country of many nationalities. Notices intended to reach the people of the islands are printed in English, Hawaiian, Portuguese, Chinese, Japanese and Korean. According to recent statistics the territory of Hawaii has a population of 165,000. The natives number 30,000, Chinese 40,000, Japanese 65,000, Kanakas 7,000, Portuguese 7,000, Koreans 8,000, English 8,000. A few weeks ago a ship load of 1,300 Portuguese from the Azore islands was landed in Honolulu. This was part of a movement to create a resident labor class.

The California Bible Society adopted resolutions appreciative of the work of the Rev. Dr. John Thompson who retired recently from a service of 33 years in the Bible work in California and Nevada. Mention

is made of the fact that Dr. Thompson's service of 48 years in Bible society work, East and West, was one involving hardship, earnest attention and zeal. Grateful acknowledgment is made to Dr. Thompson for the service by him rendered, and the prayer is that the remaining years of his life may be in God's paths of peace and pleasantness.

The Rev. Dr. S. H. Willey remarked a few days ago that he could not undertake religious work in San Francisco with as great a degree of optimism as he did in 1850. He is of opinion that there was to work on then an element more religiously inclined than there now is. In October 1849 Dr. Willey came on horseback from Monterey to San Francisco for the first time. Returning to Monterey he continued his mission work there, but came again to San Francisco in May 1850, and on the 19th of that month held a preaching service which was the beginning of the movement out of which a little later came Howard Presbyterian Church.

President Roosevelt has won in the Japanese school question controversy; as we predicted a few weeks ago, Japanese children are to be admitted to the public schools of San Francisco, and the way is open for the President to enter by treaty into such arrangements with the government of Japan as will keep the United States from being over-run by Japanese laborers. The San Francisco Chronicle says that "brickbats instead of bouquets are likely to be the tokens with which Mayor Eugene E. Schmitz will be greeted by his union labor constituents upon his return." The Chronicle, we are sorry to state, has by its editorials and other articles on this question given encouragement to the spirit which seeks to make use of brickbats as arguments. Brickbats are a hard kind of argument for a person to have dealt out to him, but in the long run they hurt those who use them more than they do those against whom they are used. But, shame on the man who resorts to their use or who says or writes anything to encourage it in the least!

A commission which was appointed by the last general conference of the Methodist Episcopal Church North to consider the unification of its publishing interests has recommended the consolidation of the California Christian Advocate and the Pacific Christian Advocate, the papers published in San Francisco and Portland. Each of these papers has had a large annual deficit for several years, which has been met by appropriations from other branches of the publishing business of the church. The deficit on the California Christian Advocate for 1906 was nearly $5,300. In 1905 it was about $4,300. In 1904 it was $3,800, and in 1903 it was $3,750. The three papers published in the interior, the Western in Cincinnati, the Northwestern in Chicago and the Central in Kansas City, have sustained losses also for many years, and their consolidation into one, to be published in Chicago, has been recommended. The Book Committee, to which this recommendation was made, did not come to any definite conclusion with reference thereto in its meeting last week in New York, and final action may not be taken before the convening of the next general conference. It is thought by some that the interests of the work will not be so well served under consolidation as under the present arrangements. The Methodists have made their many papers a great power for good. The facts here presented may hint at the burdens under which all they are working who are endeavoring to maintain religious papers on the Pacific coast, and may make thus for a larger and more practical sympathy and cooperation.

THE RELIGIOUS WORLD.

The next World's Sunday School convention will be held in Rome, May 18-23. Sunday, May 19th, will be observed in all lands as "World's Sunday School Day." Pastors will be asked to preach on the Sunday-school and its work, and prayers will go up to the throne of grace all around the world in the intertsts of this mighty evangelizing agency.

British papers announce that the Rev. Dr. Campbell Morgan will prepare three volumes of his lectures for publication this year, and that he plans during the next ten or fifteen years to cover the whole field of the Bible, and will publish the whole in about forty volumes with the title "The Analysed Bible." It is stated that the lectures to be published this year will be of a preliminary character—introductory to those that will be published later.

Bible study in the colleges and universities has had considerable increase latterly. And it is worthy of note that in some of the state universities there have been larger classes than in the denominational institutions. Last year the University of Illinois had 560 students in Bible classes, a larger number than either at Princeton or Yale. Ohio State University had 509, and Oberlin College 309. In the various educational institutions of the land nearly 35,000 young men are enrolled in these Bible classes.

Not even Mr. Moody at his best stirred Chicago more than Gipsy Smith did. At one of the meetings in the Great Northern theater, the Rev. Dr. Quayle, one of Chicago's pulpit orators, said: "One hundred evangelists in a movement such as this would do more to help the city government straighten out Chicago than would one thousand new policemen. It is sin that ails Chicago and the doctor is in town. This series of meetings will do more to help Chicago than all the reading, all the talking, and all of the discussing under the sun. If we were cured of our great ailment there would be no talking about the liquor question. Policemen could be idle and lose their 'billies' without worrying about finding them. Poverty would not need looking after. There would be no questionable districts, and Chicago would be only one step out of heaven. A campaign like this does more than all of the policemen in getting at the real cause of our troubles; more than all that is accomplished by ethical culturists, educational culturists combined. That is only saying the trouble with Chicago is not cutaneous, but cardinal. If anything is to be done for Chicago it must begin with the heart of the individual citizen. It is not revolution that we want, but Divine evolution."

It was a question with some people when Dr. Campbell Morgan took charge of Westminster Chapel, London, whether he would succeed in the midst of all the untoward conditions there in making the work a success. There is no question any longer. The building is one of the largest in London, but it will

scarcely accommodate at any time the crowds that flock there. Speaking recently concerning his trip to Scotland Dr. Morgan said: "This is my third visit to Scotland. My first visit was to a Clyde watering place, my second to Dundee as the English delegate. I can't say I was very keen about that visit. Somehow I had the idea that the Scotch people were 'ill to dae wi'!'—somewhat hard and 'difficult.' When I once suggested this feeling to my friend D. L. Moody —who loved the Scotch—he scouted the idea. 'Wait! Once you get your foot into Scotland, it will be difficult for you to get it out again.' But I had all my doubts dispelled at Dundee. I was astonished at the warmth and enthusiasm of my audiences there, and my impressions then have been considerably strengthened in Glasgow. I cannot tell you how much I am delighted with the people. Their spontaneity, and their hearty appreciation of my work has astonished me. I now understand Moody's love for the Scotch. At the midday meetings in St. George's Church in particular I was much impressed by the earnest and reverent attention I received. After all, they only got a very simple message, and it was a great delight to my heart to address such splendid audiences every day in the heart of the city."

The following item from the Michigan Christian Advocate published in Detroit is one which we are glad to see coming from a Methodist paper: "So ready are Christians of one denomination to cooperate with those of another in revival work, that they care little under which denominational roof the meetings are held, or to which body of believers the evangelist belongs. Denominational boundaries are no longer denominational barriers. A greater practical obstacle exists in the fact that only a limited per cent of members in any church are eager for revival work. Dr. Geo. F. Pentecost, a well accredited worker, is in this city, employed in the Presbyterian churches, but the number of Presbyterians present at the meetings is small, many more from other churches attending, and the total is quite disappointing. However, changed tastes as to forms do not argue like change of taste as to substance. We need not despair, even though the unconverted do not come to revial services as they once did. There are other ways of reaching them and they still need the gospel." There was a time in the not far-distant past when this spirit of fraternity and cooperation did not have the sway it now has. And we believe that we do no injustice when we say that the religious body which is represented by the paper from which quotation is made was slower than some others to come to the manifestation of this spirit. We are pleased to see the catholicity of the Mihcigan Christian Advocate. More than any other of the Methodist papers coming under our notice it gives religious news that is outside its own denomination. That is what a large number of people in all denominations desire today—religious intelligence from the whole wide world, everything that shows in vital manner the advancement of God's kingdom upon the earth.

The secretary of the New England Sabbath Protective League says in his annual report: "The Lord's day is almost entirely secularized in certain spots and sections of New England. As a result, laxity and demoralization prevail in a fearful extent. Divorce and impurity, rowdyism and hoodlumism, intemperance and gambling, crimes of violence, suicide, etc. are not uncommon in these places, where the Lord's day is spent in toil, sport and dissipation, and its sacred use is ignored. This degeneration is not something which has been imported by foreigners, but is often a growth of the soil. The native stock is largely responsible for it and suffers most. The foreign population has, proportionately, a larger number of criminals than the native stock, but the second generation of foreigners develops a recuperative power. Children rise frequently above the conditions of their parents, enter into business careers, take the first places in schools and colleges, and set an example of thrift, virility and good citizenship. President Tucker of Dartmouth College has called this 'a challenge to the native stock,' whose children they will certainly supplant, unless conditions change. The best way to reach this rural degeneracy is by personal methods. The church has ceased to atract these degenerate children of godly sires. A moral education along the line of Sabbath observance is greatly needed." The Sunday law committee of the Massachusetts legislature has reported, however, unanimously in favor of a law which will allow Sunday baseball, golf, hunting, fishing etc. Against this a campaign has been inaugurated by the Sabbath Protective League. It is claimed that the current has changed in Europe and is now running in favor of restriction of Sunday sports and entertainments.

Representatives of the three most important religious bodies in England, the archbishop of Canterbury, the Roman Catholic archbishop of Westminster and the president of the Free Church Council, have united in the following message to the English nation: "As representatives of various Christian bodies in England, we desire to call the attention of our fellow countrymen to the combined efforts which are being made to set forth explicitly and forcibly the principle of Sunday observance. We believe it to be literally impossible to exaggerate the importance of this matter to the well-being of the nation. It is not merely that one day's rest in seven contributes vastly to the physical and mental efficiency of men, women and children, and tends to make our home life more truly what English home life ought to be. There is more than this. Under the sacred sanction which attaches to the Lord's Day, it is intended that all should have opportunity, in the worship of Almighty God, to escape from the grip of ordinary cares and occupations into regions of higher thought and nobler aspiration. We are convinced that on adequate and reasonable Sunday observance depends in no small measure the possibility of promoting in England the deeper, the more sacred, and the more enduring interests of our common life.' The Northwestern Christian Advocate remarks: "The union of these three bodies for a common Christian object is almost as noteworthy as their plea for the object itself. That it will accomplish its purpose in England all Christendom will pray, and also that the spirit of unity which characterizes their action may inspire American Christians to unite for a proper observance in this country of Sunday so that 'all may have opportunity, in the worship of Almighty God, to escape from the grip of ordinary cares and occupations into regions of higher thought and nobler aspiration.' We should be pleased to see such a message eddressed to the American people signed by the moderator of the Presbyterian General Assembly, the

Roman Catholic cardinal, the senior bishop of the Protestant Episcopal Church, the Moderator of the Congregational Council, the senior bishop of the Methodist Episcopal Church, South, the senior bishop of the Methodist Episcopal Church, North, and representatives of all other Christian bodies."

CHRONICLE AND COMMENT.

A writer in one of our exchanges says that Hawaii is the trial ground of nations: "Here the Japanese and Chinese—American citizens—are putting to rout the arguments of rabid anti-Chinese-Japanese agitators in the United States, and developing a type of citizens of as high grade as immigrants from other lands."

The University of Michigan gives instruction now on Sundays in its medical department. The classes are, however, principally clinics, in which instruction is by the examination and treatment of patients in the presence of the students. The Michigan Christian Advocate remarks: "This is something wholly unnecessary, and it is greatly to be regretted that our state university should have the unenviable distinction of breaking down the bars of respect for the Lord's day in this manner. We mistake the temper of the people of Michigan if they do not enter a vigorous protest."

The following is a composition written by a Japanese girl eleven years of age: "There is a Japanese spirit just as there is an English spirit and an American spirit. Each is distinguished by its own mark. The Japanese spirit is pure and noble. It is like the cherry blossom, beautiful and fragrant, but which, without murmur or complaint, permits itself to be shattered by the four winds. In like manner we people of Japan live and die, without regard to our own lives, which are cheerfully given for the fatherland. This is the secret of our victory over Russia. And this is the secret of our victory over any other country which might attack us. Japan is a little land, but every Japanese has these ideas implanted in him from childhood, and is therefore always ready to die for the mikado and the fatherland." Not all Japanese regard their country as invincible as this young girl regards it. With this exception that is an excellent composition.

The senate of the United States has passed a bill providing for an appropriation of $2,500 for a monument on the historic battleground of Tippecanoe, a like sum to be appropriated by the state of Indiana. About 75 years ago Indiana secured the title to the battleground and has kept it in excellent condition. Several years ago the people of the county in which it is situate organized the Tippecanoe Battleground Memorial Association for the purpose of protecting and preserving the historic grounds, but no monument has ever been erected to those who laid down their lives and were buried there. It is appropriate that the nation should share with the state in placing a monument there. It was said in the senate when the bill was passed: "The result of the battle of Tippecanoe entirely destroyed all prospects of confederation and combination and it may not be too much to say for that contest that its significance in the history of the United States and in the progress of its civilization can not be overestimated. It is impossible to say what would have been the outcome of the war of 1812 if Tecumseh had succeeded in uniting all the Indians from the gulf to the lakes in common cause with the English against the Americans. The battle of Tippecanoe was more than a milestone in the advancement of American civilization to the westward. It was of vital importance in the establishment of American supremacy on this continent. It blasted the hopes of those Englishmen who reckoned upon the cooperation of the Indians against the Americans in the war of 1812."

People all over the country are contributing toward the movement to make a national park out of the Lincoln birthplace farm in Kentucky. The farm is ideal for such a purpose. Consisting of 110 acres in the rolling blue-grass region of Larue county, Kentucky, it is crossed by a picturesque stream, has many shady groves, and possesses the famous rock spring near which it is proposed that the Lincoln statue shall be erected. But a short distance away, along the turnpike, stands the old mill where Lincoln used to go with his father, the boy seated astride a sack of corn on the broad back of the old mare. When the park is developed it is said that the Louisville & Nashville railroad will establish a branch terminal near the entrance. The plan of the Lincoln Farm Association is very simple, and seems to have been inspired by a profound belief in the individual patriotism of American men and women. Instead of appealing to a wealthy few to carry out the work, the association has given its cause to the whole people, asking "every man, woman and child in whose heart is the love of country and a reverence for the memory of Lincoln" to become a member. Each member is called upon to contribute whatever amount he or she wishes, provided it is not less than 25 cents or more than $25, and to every member is issued a large, handsomely-engraved certificate of membership, bearing the seal of the association, with the autographs of the officers and trustees. The name of the member is then entered in the permanent catalogue, which is to be kept forever in a place of honor in the historical building to be erected at the park. The Lincoln Farm Association has its offices at 74 Broadway, New York. The president is Governor Folk of Missouri. Among the directors are: Henry Watterson of the Louisville Courier-Journal, Cardinal Gibbons, Secretary of War Taft, "Mark Twain" and William Travers Jerome.

The movement to get congress to pass a bill to authorize the Secretary of War to pay for the liquor that was destroyed in San Francisco at the time of the earthquake and fire will meet with disapproval widely. The following by John G. Wooley in the Home Herald is worth quoting: "When the stricken city at the Golden Gate, blinded and staggering from the shocks of earthquake and the shriek of fire, righted herself sufficiently to see and comprehend her awful plight, instinctively, as a man throws up his arm to thwart a blow, she gave command 'Shut the saloons. Destroy the drink,' and it was done with the applause of all mankind, and followed with the greatest object lesson ever shown of the value and practicability of prohibitory law. The liquors were destroyed with the same promptitude and on the same reasoning that the ghouls were shot who robbed, or would have robbed, the dead. Then the nation, filled with sympathy and admiration, turned a stream of gold upon the local need, and hope and order sprung anew. When the

work of restoration was well under way, the grafters who officially ruled the city, let loose again the gray wolves of poverty, madness and crime—but for a higher license; and a reign of terror sprung at the throat of San Francisco from the ambush of the gin-mill screen. Robbery ran rampant in the ruins, and wives and daughters of the community fought with pistols for their honor and their lives. And now comes the secretary of war in a letter to congress—House Document 376—suggesting that the unexpended balance of the appropriation of rescue money be applied to the payment of some $30,000 to meritorious claimants on account of the destruction of the jackal of the earthquake and the fire—alcoholic drink. Business houses of good citizens were blown up in the path of the fire to arrest its progress. Families were turned from comfortable homes into the streets, with barely clothes enough to cover them. Reimburse these? Oh, no! They have no such organizing, voting, punishing power as the saloon. Both the secretary of war and the judge advocate general declare that there is no legal liability upon the government. Why, then, make a liability for the saloon, unless, indeed, others who lost for the general welfare, but who had not the political fortune to be liquor dealers, be included in the largess?"

OUR FOREIGNERS.

Rev. B. F. Sargent.

"O Liberty, White Goddess; it is well.
On thy breast, so ample and so tender
Fold Sorrow's children; soothe the hurts of fate;
Lift the downtrodden, but with the hand of steel
Stay those, who to thy sacred portals come
To waste the gifts of freedom. Have a care
Lest from thy brow the clustered stars be torn
And trampled in the dust. For so of old
The thronging Goth and Vandal trampled Rome,
And where the temple of the Caesars stood
The lean wolf, unmolested, makes her lair."
—T. B. Aldrich.

The Problem of Immigration.

Every twenty-eight seconds during last year an immigrant came to our shores. What does this number mean? If settled in villages of 1,000 each, it would mean 11,000 new villages, with 375 people left over. It would mean as many people as there are in San Francisco, Oakland, Sacramento, San Jose, Stockton, Santa Rosa, Los Angeles, San Diego, and perhaps all the population of each of our county seats besides—two-thirds of the population of this state.

Gathered by nationalities, we would have 220 Italian cities of 1,000 each. The peoples from Austria-Hungary would make up 275 such villages. The Jews and Poles, fleeing from persecution in Russia, would make up 181 villages. Of what is left we would have 40 German villages, 60 Scandinavian, 10 French, 10 Greek, 10 Japanese, 65 English, 50 Irish, 20 Welsh and Scotch. Then we should have three towns each of Belgian, Dutch, Portuguese, Roumanians, Swiss and Turks. We should have two villages each of Servians, Bulgarians, and Montenegrins. A Spanish village of 2,600 and a Chinatown of 2,100. The other Asiatics combined would make a city of 15,000; while West Indians would make a city of 16,600, the South Americans and Mexicans, one of 5,000, the Australians and Canadians, one of 2,000 each, leaving still an unclassified 2,000 for a new start.

Like Doves to Our Windows.

"Who are these that fly as the doves to their windows?" Since 1820, when official registration began, 24,000,000 souls have sought "for better or for worse," this land to make it their home. At first this tide of life ran slowly. Beginning with 1820, but 22,635 came to us in the first eleven-year period. But during the next eleven years 104,535 came. From this time on, the increase was so constant that in 1850, 310,104 registered. And still the rate increased, being augmented by the revolution in Germany and the hard times in Ireland, and four years later 427,803 were admitted—a figure not again reached, for a score of years, the years of civil strife and reconstruction acting as a bar to immigration. But in the seventies the tide began to rise, so that in 1890 we received 857,906, and for the year closing June 30, 1906 the number was 1,100,735.

Not all of these stay here. Many are "birds of passage," coming to earn money, returning to spend it, but the majority stay, or come again—the second time to make this land their permanent abode.

As to the character of our immigrant forces—this army of a million a year. From 1840-1850 they were one-half Irish, and one-fourth German. From 1850-1860 they were one-third each of these two great peoples. But other nationalities are now in the lead. If you divide Europe somewhat equally, you will have on one side Great Britain, Ireland, France, Germany, Scandinavia. Up to 1880 that half furnished us a large share of our immigration. Now it is the other half, consisting of Austria, Hungary, Italy, Poland, Russia.

Some of the characteristics of these may be seen from the following table, which gives the amount of money brought, and the classes as illiterate all over 14 years of age, who can neither read nor write in any language:

Nationality	Number	Money bro't	Illiter'cy
Armenian	1,745	$23	21.9
English	41,479	$65	1.3
Finns	10,157	$20	2.7
French	11,557	$70	3.2
German	144,000	$48	4.8
Greek	12,279	$18	23.6
Jews	106,236	$15	14
Irish	37,037	$29	3.4
Italians (Northern)	36,689	$28	12.6
Italians (Southern)	159,329	$13	54.2
Japanese	14,382	$30	23.6
Magyars	23,833	$10	14
Scandinavians	60,392	$25	7
Slavs	161,796		
Bohemians	67,657		

The Value of the Immigrant.

Much discussioin is now going on as to the desirability of these incoming guests. The attempt has been made to reduce the value of the immigrant to a money basis. Carnegie says: "Every able-bodied immigrant is worth $1,000 to this country." The argument is that but very few come in the early years of helplessness, and still fewer, after middle life, and that as it costs some country $1,000 to raise a man to years of independent living, he is worth that much to the country which receives him.

But the question is not one of cost, but of worth. Some people are not worth what they cost to any country. Roosevelt has summed it up in his last inaugural in these words: "We cannot have too many good immigrants, and we want no bad ones." The question where to draw the line is somewhat puzzzling. The authorities at Ellis Island look to it that none physically or mentally unfit enter, nor any liable to become a public charge. So well is their task done that more than ten thousand were last year debarred from entering this country.

Dr. Hillis' Rare Optimism.

In a late address before the Brooklyn Congregational Club, Newell Dwight Hillis spoke as follows:

"Think of it! A million new workmen, or mothers of workmen this year. The other day I saw 400 young men who had landed but 24 hours before. They filled a train, and were under the charge of a railway official. They were going 900 miles west of New York to work upon a new road. 'What do you pay these men?' I asked the official. 'Oh, $1.50 a day and their board.' 'Each man' I answered, 'is worth to this country $500 a year. Each represents a steam engine costing $10,000, bringing in $500 at 5 per cent.' "All of that," was the official's reply. But a million immigrants means 300,000 of these men. If each workman represents a loom, a small ship, an engine, or a house costing $10,000, and producing $500 a year, it is as if the old world had sent the Republic a free gift of $3,000,000,000, and that will produce for us next year $150,000,000. These new comers also represent the picked men and women of the working classes of the old world. Those who read some pessimist's statement about the diseased and criminal classes that are coming to this country, will feel troubled about the thought of a million immigrants. But the man who goes to Ellis Island, who will study the people, not from one but from twenty steamers, will conclude his personal investigations with enthusiasm for the new comers and high hopes for his country."

The Other Side.

But so large a number of immigrants—nearly 25,000,000 to date, with their immediate descendants far outnumbering the original—cannot but have some great effect upon American life and customs. Says Grose in "Aliens or Americans" (Home Mission Study Class book for the present year): "In nineteen of our northern states they exceed the native-born population. In the largest cities they outnumber us two to one. Two-thirds of the laborers in our factories are foreigners. New England is no longer Puritan but foreign. So it is in the Middle West, not only in the city but in the country as well. Foreigners are running our factories and working our mines, building our railroads, boring our tunnels, doing the hard constructive labor on all our great enterprises. They are also entering every avenue of trade; and few other than foreign names appear on the business signs of our cities, large or small."

Of the religion of these, the census for 1900 gives a result of 56 per cent Catholic (Roman and Greek), 10 per cent Israelitish, and but 18 per cent Protestant Add to this fact the large degree of illiteracy, coupled with the character of much of the recent immigration, and we have the problem that confronts the church and the Republic today.

"What Brought Them Thus Afar?"

That question is not hard to answer, for poverty in the old country is apparent, and its sources are easy to trace. With wages in Italy from 12 to 34 cents a day, is it any wonder that nearly 200,000 Italians came last year to a land where they can easily get $1.50 a day? Add to this fact the oppressive taxation of all priest-ridden countries, and the religious persecution of many lands, and you have the fruitful causes of large immigration. Some come to escape military duty. To all, America has a distinct charm, as the land of wealth and opportunity.

Then cheap transportation—often as low as $10 steerage,—and direct lines of steamship transportation recently opened, assist many in coming. Every steamship company has its hired agents to assist, and even urge transportation. The money sent home by those already here, acts like a magnet to induce those from the villages where it is sent, to strive after the same easily earned wealth.

That one member of a family emigrates makes it certain that in a brief time the other younger members of that family will follow him. All this tide of immigration has not lessened the population of any of the European states to any noticable degree. Indeed, it is said by good authority that it might—as it probably will—be carried on perpetually, and the old world would be no poorer in numbers.

Summing up the Results.

On one point all agree: The immigrant is here in mighty force, and he is coming in still larger numbers. The unanswered question remains. Is his coming a good or an evil thing? Some things have been said on both sides. More might be said; but the question would still be unanswered. Only one possible power can make it a blessing, and that power is, **consecrated missioinary endeavor.**

If we ask, what is God's purpose in sending these millions here? we find answer in the certain knowledge revealed in his word, that "he would not have any perish, but all to come to a knowledge of him." Since we have not done this by foreign missionary effort, he now tests his church by sending these representatives of nations—all of whom have vital connection with some village or city in some other part of the world— that by winning these to Christ, he might use their influence in reaching large communities of their own people. Thus is foreign missionary work brought to our own doors, and becomes home missions, and thus does home missionary work become foreign missionary work.

Are we meeting the problem? Let us take California as an example. We have in this state over 60,000 Italians, fully as many Japanese, half as many Chinese, and large colonies of Greeks. Then around Fresno, there are large colonies of Armenians, and in Humboldt county a large number of Finns are taking possession of that fertile land. Scandinavians there are, not a few, both in city and country, and yet this state is perhaps the least effected by immigration of any state of its size.

What have we to show as work already accomplished among these? We have three Swedish Mission churches in Northern California, and three Armenian churches in Fresno county. A minister to work among the Finns of Humboldt county is soon to be on the ground, and counting a school in the process of formation we have 22 schools for the Chi-

nese and Japanese in this state. What such work steadily carried on for many years accomplishes, may be seen from this same Chinese work. Fully 2,600 have given their names as having given up idol-worship and accepted Jesus Christ as their Savior. Of these many have returned to China, to the villages from which they came, and are telling their countrymen and friends of the Savior whom they themselves have found. The result, as far as can be expressed in figures, comes from Rev. Chas. Hager, of Hong Kong, and is as follows: Church membership in his district, counting all appointments, Jan. 1, 1904, 1,560. One year later it was 2,597; a gain of 65 per cent. The figures of last year, it is said, will show no diminution of results, an increase greater than any which this age has witnessed since the outpouring of God's Spirit upon the work of Titus Coan, of the Sandwich Islands, and this work is largely the result of those converted in our Chinese schools in California. O that a similar work was being done by our denomination, or some denomination, among the 50,000 Italians of this city!

A Message From The East.

Looking upon this problem with the eyes of President Tucker, of Dartmouth College, we give his summary of the situation as he sees it:

"Were it not for the fact that God is pouring the riches of other countries into it, New England would be empty. While the latest foreigners may not compare favorably with the native stock, what of the second and the third generation of foreigners? They are forging to the front, partly because of the virility and ambition, and partly through the sacrifice of their parents to educate their children. The rising scale of foreign population is on the whole, better than the falling scale of the native population. If the old New England stock is not willing to sacrifice as it used to be, and if the New England boy is not as ambitious as his grandfather, I thank God that he is sending us those who are willing to sacrifice, and are anxious to rise, and that he is giving this challenge to the old stock, 'Arise up and show yourself.' If we do not see and feel it, it is to our shame. We are not the elect of God unless we prove our election, and if he can do better for the world through some other stock and religion than through the native stock, let him work in his own way."

"Debter Both to the Jew and to The Barbarian."

Americans sometimes proudly say: "We owe these people nothing," forgetting that our religion came from the Jew, that our laws came from the Romans, and our literature from the Greek. We are in debt to these peoples by the gifts that we have received from them. And yet we must recognize a still higher obligation, "So, as much as in me is, I am ready," cried Paul. This motto should find ready response in our hearts and lives. "America for Americans?" No; America for the world, that it may bring the world to Christ. "A million emigrants" cries Dr. Strong, means a million opportunities, a million responsibilities, and a million souls."

Had Rome used her opportunities in the time of her visitation, then the Goths and Vandals would not have broken through the Roman wall, pouring down from the north, nor have looked with hungry eyes into the empty Forum.

This is America's time of visitation. O that she might awake to her million opportunities, and shun the million perils. Then her clustered stars shall still shine on the brow of the White Goddess, and millions of emigrant souls shall shine as stars in the crown of their Redeemer.

Among the Churches.

California.

San Francisco, Fourth.—The annual meeting held Feb. 4th was well attended and much enthusiasm manifested. Seventeen members were received durthe year, fourteen on confession—there were fourteen baptisms. Upon vote the number of deacons and deaconesses was increased. The treasurer's report showed $3.500 in the building fund, and $1,500 toward a new organ. It was voted to increase the pastor's salary $200 a year, and also to give to all of the missionary boards.

Porterville.—Last Sunday our church at Porterville accepted with reluctance and sorrow the resignation of its pastor, Rev. Mr. Hand, who has been with them but one year, but has won a very warm place in their hearts. He goes to a much more difficult work, but one to which he seems evidently to be called by the Master, in connection with the young Trinity Church, in Los Angeles. Dr. Pond, the superintendent of our mission among Chinese and Japanese spoke to the congregation at the morning service concerning that work, and received in cash and pledges $66.50—with glad and most grateful surprise.

Fresno.—On Saturday afternoon, the 16th inst, a little group of Japanese, Chinese and American Christians stood under a gently dripping sky to join in a service oppropriate to breaking ground for a Japanese Mission House in Fresno. It is to be twenty feet wide and eighty feet deep, affording a pleasant room in front for chapel and school, with rooms in the rear and above to be rented to such Japanese as wish to live in a decent and Christian way. It will cost, lot and building, $3,500, of which the Christian Japanese have already paid more than $500 in the purchase of the lot, and have pledged nearly $500 more After each one present, including some American and Japanese ladies had put spade into the ground, there were songs in Japanese, including the national hymn, prayer in English by the Superintendent, in Japanese by Mr. Kukunpaga, our Japanese missioinary, and a benediction by Rev. Mr. Queen, pastor of our church, to whose wise and faithful cooperation this undertaking and our whole mission work in Fresno owes a great deal. It is expected that the building will be completed early in May.

Washington.

Seattle, Olivet.—On Wednesday evening, February 13th, the Olivet Church of Seattle was recognized by council and its new building was dedicated. This, the youngest of the Congregational churches of Seattle, is situated about two miles south of Beacon Hill chapel. The new church is "a little beauty." It was built mainly by the Rev. R. Fletcher, the one-armed preacher who built a few years ago two churches in

the Olympic mountain country, carrying on thus, here and there, in Washington the good work done by him first in Michigan. The membership of the Olivet Church is largely of women.

Seattle.—The Rev. Dr. Samuel Greene, who has labored so faithfully and successfully in Washington for more than twenty years in the work of the Congregational Sunday School and Publishing Society starts soon on a six months' trip to Japan and China. At a recent mid-week meeting in Plymouth Church Dr. Greene was the recipient of a beautiful set of books on "The Orient" in appreciation of his valuable work for Congregationalism and the church kingdom in Washington.

Seattle, Edgewater.—The Christian Endeavor societies of eight of the Congregational churches of Seattle were represented at a recent Wednesday evening meeting in the Edgewater Church. About eighty persons were in attendance. It was decided to arrange for an organization which would bring the societies together in a manner somewhat similar now and then, and a committee was appointed to make report thereon at a meeting to be held in Pilgrim Church on March the 6th.

Arizona.

Humboldt.—The week of prayer was observed Feb. 3-10 with an address each evening by Rev. R. W. Rogers, Prescott. As the result of the meetings 5 persons united with the church; 4 on confession and one by letter. A Free Reading Room is sustained by the church and is well patronized by the smelter men. Books, magazines and papers are earnestly solicited. The Sunday-school attendance reached its high water mark of 36 last Sunday. The Rev. Edmund Owens, the pastor, is much encouraged by the crowded house that greets him every Sunday evening,and his heart is gladdened by the large number of men in attendance. A male choir leads the singing.

OREGON LETTER.

By Gearge H. Himes.

Dr. Thomas Condon, one of Oregon's most notable and useful citizens, died at the home of his daughter, near Eugene, on Feb. 11th. He was born in Dublin, Ireland, March, 3, 1823, and came to the United States with his parents in 1834, settling in New York. Here he received his early education and grew to manhood. He attended a Methodist college at Cazenovia, Madison county, and after teaching for a time he studied for the ministry at Auburn Theological Seminary, from which he was graduated early in 1852. The same year he was married to Miss Cornelia Holt, of Buffalo, N. Y. Dr. Condon and his young wife made their bridal journey to Oregon via Cape Horn, arriving at Portland at the close of the year 1852. He was ordained in the First Church, Portland early in 1853, and his first pastorate was at St. Helena, where he remained a little over a year. Here he taught a school during the week days, assisted by his wife. In 1854-1855 he servide the church at Forest Grove, and the latter year went to Albany, where he was pastor until 1861. That year he went to The Dalles and remained with that church as pastor until 1873, when he was called to a professorship in Pacific University, remaining three years. In 1876 he was given the chair of geology in the University of Oregon, which position he filled most acceptably for more than twenty-five years. In his early life in central New York he became greatly interested in geology, and always went about carrying a pick and hammer with which to work into the secrets of nature. During his more than twenty years of active ministry in Oregon he pursued the same method, and by his own personal efforts secured from original sources one of the most important geologic cabinets in the United States. This he used with remarkable acceptance in his regular class work.

Dr. Condon was recognized as good authority by most eminent geological scholars of the United States, particularly in regard to the formations in "The Oregon Country."

He leaves behind him three daughters and two sons, his wife having died on Sept. 2, 1906.

The funeral was held under the auspices of the faculty of the State University, on Wednesday following his death, and the services were conducted by Rev. P. S. Knight, of Salem, assisted by Rev. R. C. Brooks, of Oakland, a former pastor of the Eugene Church, of which Dr. Condon was a member. A memorial service was held in that church on Thursday evening, conducted by Rev. Mr. Brooks.

In Salem the work of the Y. M. C. A. is increasing rapidly. The total number in the Bible Class during the month of January was 120; number using gymnasium, 2664; using swimming pool, 2680; number of visitors, 4591; number of persons directed to stopping places and positions, 27. Classes in the various lines of educational work carried on by the Y. M. C. A. are usually well attended.

It is understood that the labors of Rev. Cephas F. Clapp, as Home Missionary Superintendent of the Congregational churches of Oregon, will cease on March 31st. After that date he will take up general evangelistic work in connection with the Congregational churches of the Pacific Northwest. Mr. Clapp is greatly beloved by all who know him, and in the new line of work which he is to undertake he will find opportunity for great usefulness, as he has had a great deal of experience in this direction.

QUARTERLY MEETING.

The quarterly meeting of the Woman's Board of Missions for the Pacific will be held at the Fourth Congregational Church, Oakland, Grove and 36th Sts., on Wednesday, March 6th. Services at 11 o'clock and 1:30.

WANTED.

Copies of the Register of the Pacific Theological Seminary, 1905-1906. Address the Librarian, Box 109, Berkeley, Calif.

Recently at New Orleans the supreme lodge of Knights of Pythias passed a sweeping anti-liquor statute, which is expected to bar from entry to the order wholesale liquor dealers and hotel keepers who run bars in connection with their hotels. All other liquor dealers were excluded by the old statute. The new statute includes "professional gamblers, saloon keepers, bar tenders or dealers in spiritous, vinuous, or malt liquors." The most important changes are the substitution of "dealers" for "retail dealers," and the exception of "bona fide hotel-keepers."

The Home.

HOME TREATMENT OF LA GRIPPE.

By Dr. Kate Lindsay.

By proper mamagement at the outset of the disease and proper care during the acute stage and especially administering the proper treatment during convalescence many lives might be saved and bad after-effects avoided. The onset of influenzt or grip is usually sudden. From two to four days after being infected with the germ the patient begins to ache all over, sneeze, cough and manifest all the symptoms of taking a severe cold. Sometimes the nervous system is principally infected. There is high fever, severe headache and delirium. In other cases the digestive organs are much disturbed and there is vomiting, diarrhea or constipation, severe pains in abdominal region, sometimes severe inflammation of the stomach and bowels; and even fatal peritonitis. Such cases have been mistaken for typhoid fever even by physicians. Many try to keep about. Some very sturdy patients succeed; others less strong either have to give up to it at last and suffer from a very severe attack of the disease, or are so unfortunate as to contract pneumonia or develop a case of tuberculosis, heart, liver or kidney complications.

First Precautions.

The first thing to do when the aching, chilliness and fever indicate an attack of infiuenza, is to go to bed in a quiet, well-ventilated room and to have no visitors except the attendant or nurse. Stop all food for from twenty-four to forty-eight hours and secure a free action of the bowels either by enema or by some mild laxative, as prescribed by the family physician, who should always be called. A warm bath with cold towel to head or, if not practicable, a hot foot or leg bath with an ice bag to head and back of neck, will often give much relief, especially where there is much congestion of the brain, high fever and delirium. Where the patient is too ill to sit up, the legs and feet may be wrapped in a blanket wrung out of very hot water and at the same time the head and face be sponged with either hot or cold water, whichever seems to afford the most relief.

La Grippe patients do not bear heroic cold treatment well, therefore, even when the fever is high, tepid or even warm sponging, or a tepid full bath will do more good than using the cold water treatment so often useful in typhoid and other diseases characterized by high temperature. The fever in influenza is often high and may reach 106 degrees or more. It usually lasts from four to six days, usually leaving the patient weak and depressed.

Food And Care.

During this time, the diet as in other fevers should be fluid, well-cooked gruels, milk, if the patient relishes it and can digest it well, and fruit juices. There is much that can be done to lessen the severity of an attack of this disorder by proper care during the fever stage. This means to provide the patient with fresh air in abundance. The value of this all-potent remedial agent for the treatment of many diseases, notably among which are tuberculosis and pneumonia, is so much appreciated by the medical profession at present that in the hospitals of New York and other large cities they are treating such patients by taking them to the housetop and keeping them in the open air night and day. As many of these case are pneumonia attacks following la grippe, it is rational to suppose that the open air treatment, which would cure a case of pneumonia when the patient seemed past all hope, would have prevented this disorder had it been used before the onset of the disease. It may require some exercise of faith in the medicinal virtues of fresh, cool air to open all the doors and windows of the fever patient's room on a cold winter day, or even move him out to a cot on the veranda; nevertheless, it is the pure air, which he cannot get into his own room, that he needs. The atmosphere of the inside air is being constantly contaminated by the exhalations from his body, as well as that of the nurse, and all the sources of house air defilement, potent among which are hot air furnaces, and oil, coal and gas stoves and lamps. This out-of-door treatment should not be rashly administered, but given intelligently. The patient should be put into a proper bed, preferably one with a railing a few inches deep to keep the bedding from being displaced and, also, to shut off currents of cold air from flowing in under the covering and chilling the patient. A well-heated excelsior mattress will retain warmth a long time if a woolen blanket is laid under it next to the springs, and a well-warmed cotton mattress over it. The sheets, preferably light weight cotton blankets, and all the upper bedding should be warm and dry, and a hot bag laid at the feet. The patient can be tucked into his warm nest in a warm room, and carried outside for fresh air treatment for a number of hours, two or three times a day, and often it is well for him to sleep out-of-doors at night.

When changing his bed, giving a bath or other treatment, he may be carried into his warm room and put on a fresh bed for a time while his out-of-door cot bedding is being changed, aired and rewarmed.

It may be some trouble to treat a grip or pneumonia patient with fresh air, proper dieting and the use of pure water, but it will pay in the end. If it be thought impossible to take the patient out-of-doors, at least the room should be a sunny south or southeast or southwest room, or better still, two rooms and two beds, or a bed and cot may be used, each room being occupied and aired alternately.

The influenza patient is always very nervous, especially if the disease affects chiefly the brain and nervous system. In such cases the utmost quiet should be maintained in the sick room and the head kept cool and the feet warm; also by careful dieting keep the stomach and bowels free from all spoiled food.

The writer has seen a patient, raving with delirium, almost instantly quieted by giving a lavage or stomach wash and an enema, and letting plenty of fresh air into the room.

Providing Against a Second Attack.

In all cases these simple measures used at the onset of the disorder will give great relief. La Grippe is a disorder in which one attack of the disease does not protect from another. It rather renders the patient more easily affected again.

The writer's experience has been that most of the cases of relapses, with complications and often fatal terminations, have come from over-exertion, sudden chilling or eating improper food. Patients willing to spend a week or ten days after the fever ceased, eat-

ing moderate quantities of easily digested food, and gradually taking up their accustomed work by going to counting room or office or shop for a few hours in the warm part of the day, and avoiding all excitement, night work or pleasure party going, get well without relapses. One of the most troublesome disorders following influenza is sleeplessness. Many patients can rest in bed but an hour or two when they awake with brain abnormally active, and are sure to think the worst about their business, health and everything else relating to themselves and their family. Sometimes this insomnia goes on until it terminates tragically.

Everything should be done during the day to get the patient in a restful frame of mind. If he can sleep or feels drowsy at any hour in the twenty-four he should take a nap if but for five or ten minutes. He should keep the digestive organs in good condition, and spend a part of each day in the open air; and, if the weather permits, sleep outside, or at least in a cool, well-ventilated room. A tepid bath ninety-two degrees to ninety-four degrees taken for half an hour before retiring, and stroking the spine and head, will promote a restful mental and physical condition. It is also needful that the patient, his friends and physician all combine in making the proper sleep suggestions. A patient often frightens himself into wakefulness by allowing the suggestion of the certainty of a sleepless night to haunt the imagination. He should expect sleep and it will be likely to come to him. He should never yield to temptation to take the sleep producing medicines advertised in some current periodicals of the day. It is even well to be cautious about taking those prescribed by the family physician. A drug habit is more demoralizing to mind and body than sleep deprivation, and it is a slavery to be dreaded, and with proper hygienic care avoided. In fact, the rational management of grip is all summed up in the proper use of air, food, water, rest, exercise and normal thinking and acting.—The Housekeeper.

The Quiet Hour.

"YOUR HEAVENLY FATHER KNOWETH."

There are two words of light divine
That fall upon this heart of mine,
That thrill me in the hour of gain,
That still me in the hour of pain:
Two words endued with magic power,
Sufficient unto any hour—
He knows.

As summer breezes, cool and sweet,
Bring rest, relief from toil and heat;
As showers, needed as they fall,
Renew, refresh and comfort all;
So to my feverish heart is given
This loving message, fresh from heaven—
He knows.

THE LIFE OF SELF-GIVING.

F. B. Meyer.

The life of self-giving is the only true life, the only life worth living. "Measure thy life," says the Poet, "by loss, not gain." It is not what we get, but what we give, that makes us rich. What the farmer sows he keeps; what he keeps in his barn deteriorates by keeping, or is eaten by vermin.

Only recently, a young girl came to see her minister to consult him about a burden which was lying heavily upon her heart. He, naturally enough, expected that it would concern some domestic anxiety, or perhaps some unsettlement of belief. But it was neither of these. "Pastor," she said, "I have been up here from the country now for six months, and I have not moved London yet!" This ardent soul had hoped that by her prayers and faith she could move this vast city; and no doubt that she has done, though the precise effect that some such life may produce is known only to the Lord. We have no test delicate enough to register the results of one passionate soul in bringing about the kingdom of God.

Each of us should live as though we were to produce a revolution; or, better, as though God were going to work a revolution through our means. But there is no likelihood of this except we give ourselves in absolute self-effacement and abandonment to the Divine Spirit. We must be prepared to surrender, not grudging, not withholding, not counting the cost. As Jesus gave all for us, so we must for Him. Give, He said, asking for nothing again, and your reward shall be great, and ye shall be children of the Highest.

CULTIVATE THE SIMPLE LIFE.

Life with us is become too complex and manifold. We try to spread over too much territory and to appropriate too many elements. Mental dissipations are becoming extreme. The avenues of pleasure are too numerous. We are running after too many diversions. The result is, we become surfeited with the things that do not satisfy. People want to become rich, and no amount of riches will satisfy them. They want fresher pleasures and more of them. Under this constant pressure they do not get the best and most valuable out of life. They are hungry without being filled.

The simple life is far preferable. It does not gorge itself upon excesses. Godliness with contentment is great gain. It has the promise of the life that now is and of that yet to come. Such a life does not need the stimulus of intoxicants, the excitement of the ball room, the recreation of the card table, the high life of the theater, and the mad rush after wealth. It finds its pleasure and satisfaction in the substantial pursuits of this existence and it does not need to turn aside after the questionable amusements and indulgences of the day. To love God, to deal righteously with our fellow man, to do good as we have opportunity, to have enough of this world's goods to meet the needs of life and to help those who are unfortunate, to keep a conscience void of offense—these are the things which go to make up the experiences of the simple life. Our fathers and mothers followed this sort of life, and they were happy, useful, sober and virtuous. The simple life is the natural life and it is in harmony with the gospel of Christ. The other sort of life produces restlessness, dissatisfaction, a grasping spirit, covetousness and sometimes dishonesty and untruthfulness. "Seek ye first the kingdom of God and his righteousness," says the Savior, and whatever is necessary will "be added unto you." Coffers filled with money, ranges covered with herds and

flocks, and stocks and bonds can not satisfy the soul. The more of these people possess, the more of them they want. But godliness, with substantial accumulations, is best for men and women. Economy and frugality are more conducive to character than millions with their sordid influence.—Texas Advocate.

MAKING TOMORROW'S CHARACTER.

Tomorrow's character is determined by today's action. Therefore it is not only possible to control the future—it is our positive duty to do so. Whether we will or no, we are making or un-making character today, for "character is habit crystallized." To recognize this ought to help us to take the higher ground always. No man can safely say that he will "take things easy" today, and tomorrow do differently. Tomorrow may not come; but if it does come, he is less likely to do well than he was today, if today he has shoved character a peg downward. We have the privilege of looking at our every act as typical of our real and final character; and we have a duty to do so while each act awaits our decision. What is left of today may still be so regarded and so controlled, if the control is given to One who alone can overcome the past.

LIVE ON THE MOUNTAIN TOP.

Life must be lived on the mountain heights in unceasing relation to the Spirit Who is the one and only interpreter of Christ. Some years ago I met in the south of England a dear friend, and looking at him was filled with sorrow as I saw at once he was in the grasp of an insidious disease which with deadly certainty saps away the life. After a long interval, when I was in Colorado, I saw him again, and hardly knew him. The rare air of the mountains had given him back his old strength, and had made impossible the spread of his disease. He told me, however, that, while feeling perfectly well, it was necessary for him to stay upon those mountain heights, or the old trouble would return. Let us keep ever in the mountain air. If we descend into the old valleys, the paralysis of the past will come again. We must live in the atmosphere of the Spirit, high on the mountains of vision, and there the appetite for the bread of heaven will be strong, and feeding upon Christ we shall "grow up into Him in all things."—Dr. Campbell Morgan.

A CONTRAST.

Dr. Seaman, in his very remarkable book, "The Real Triumph of Japan," tells of a nurse whom he met in a visit to the army hospital at Shibuya. She was of gentle manners and very familiar with the work of the hospital and spoke English perfectly. As she was at special trouble to show Dr. Seaman certain features of the hospital in which he was particularly interested, he asked her name in order that he might send her some books which would interest her. With a manner almost shy she said, "I think I have a card, and taking one from her card case she handed it to him. It bore the inscription "La Marquise Oyama." The same day I read this incident of the unostentatious service of the wife of Japan's greatest general for the sick and wounded soldiers of her country, the New York papers contained an account of a bridge whist tournament held by ladies of wealth and fashion for the benefit of a charitable institution. The stakes were high and many ladies lost heavily, and one lost her purse and money stolen by one of her companions. Some of these gamblers for sweet charity's sake may have been companions of Stematz Oyama at Vassar College, but if we did not know, which should we say lived in a Christian and which in a pagan land?—Watchman.

Young People.

TWO WAYS.

When asked to do errands, our Timothy Joe
Starts off just as quickly as e'er he can go.
Without any lagging or fuss or delay,
But, "Certainly, mother," he's off and away.
As helpful a laddie as any I know
Is promptly obedient Timothy Joe.

But don't ask his sister, Mehitabel Sue,
To do any favors or errands for you.
She'll say, "In a moment," or "Oh, can't you wait?"
Which means that the doing will surely be late.
If your't in a hurry for someone to go,
Beware of small Sue and ask Timothy Joe.

Then "Couldn't you wait?" wails Mehitabel Sue;
"I wanted some pink and white peppermints, too.
You always give Joe all the candy and cake.
I'd have gone in a moment, why couldn't you wait?
I don't think it's fair to send Timothy Joe,"
Frets Mehitabel Sue, "when I wanted to go."

—G. S. Field, in Presbyterian Banner.

AQUA; OR, THE WATER BABY.

It was a clear, sunshiny day, and out on the great, wide, open sea there sparkled thousands and thousands of water-drops. One of these was a merry little fellow who danced on the silver backs of the fishes as they plunged up and down in the waves, and, no matter how high he sprung, always came down again plump into his mother's lap.

His mother, you know, was the Ocean, and very beautiful she looked that summer day in her dark blue dress and white ruffles.

By and by the happy water-drop tired of his play, and looking up to the clear sky above him thought he would like to have a sail on one of the white floating clouds; so, giving a jump from the Ocean's arms, he begged the Sun to catch him up and let him go on a journey to see the earth.

The Sun said "yes," and took ever so many other drops, too, so that Aqua might not be lonesome on the way. He did not know this, however, for they all had been changed into fine mist or vapor. Do you know what vapor is? If you breathe into the air, when it is cold enough, you will see it coming out of your mouth like steam, and you may also see very hot steam coming from the nose of a kettle of boiling water. When it is quite near to the earth, where we can see it, we call it "fog." The water-drops had been changed into vapor because in their own shape they were too heavy for sunbeams to carry.

Higher and higher they sailed, so fast that they grew quite dizzy; why, in an hour they had gone over a hundred miles! and how grand it was, to be looking down on the world below, and sailing faster than fish can swim or birds can fly!

But after a while it grew darker and colder. At last he thought he would try to get back to the earth again, so he slipped away, and as he fell lower and lower he grew heavier, until he was a little round, bright drop again, and alighted on a rose bush. A lovely velvet bud opened its leaves, and in he slipped among the crimson cushions, to sleep until morning. Then the leaves opened, and rolling over in his bed he called out, "Please, dear Sun, take me with you again." So the sunbeams caught him up a second time, and they flew through the air till the noon-time, when it grew warmer and warmer, and there was no red rose to hide him, not even a blade of grass to shade his tired head; but just as he was crying out, "Please King Sun, let me go back to the dear Mother Ocean," the wind took pity on him, and came with its cool breath and fanned him, with all his brothers, into a heavy gray cloud, after which he blew them apart and told them to join hands and hurry away to the earth. Helter-skelter down they went, rolling over each other pell-mell, till with a patter and clatter and splatter they touched the ground and all the people cried out: "It rains."

Some of the drops fell on a mountain side, Aqua among them, and down the rocky cliff he ran, leading the way for his brothers. Soon, together they plunged into a mountain brook, which came foaming and dashing along, leaping over rocks and rushing down the hillside, till in the valley below they heard the strangest clattering noise.

On the bank stood a flour mill, and at the door a man whose hat and clothes were gray with dust.

Inside the mill were two great stones, which kept whizzing round and round, faster than a boy's top could spin, worked by the big wheel outside; and these stones ground the wheat into flour and the corn into golden meal.

But what giant do you suppose it was who could turn and swing that tremendous wheel, together with those heavy stones? No giant at all. No one but the tiny little water drops themselves, who sprang on it by hundreds and thousands and whirled it over and over.

The brook emptied into a quiet pond where ducks and geese were swimming. Such a still, beautiful place it was, with the fuzzy, brown cat-tails lifting their heads above the water, and the yellow cow lillies, with their leaves like green platters, floating on the top. On the edge lived the fat green bullfrogs, and in the water were spotted trout, silver shiners, cunning minnows, and other fish.

Aqua liked this place so much that he stayed a good while, sailing up and down, taking the ducks' backs for ships and the frogs for horses; but after a time he tired of the dull life, and he and his brothers floated out over a waterfall and under a bridge for a long, long distance, until they saw another brook tumbling down a hillside.

"Come, let's join hands," cried Aqua; and so they all dashed on together till they came to a broad river which opened its arms to them.

By the help of Aqua and his brothers the beautiful river was able to float heavy ships, though not so long ago it was only a little rill, through which a child could wade or over which he could step. Here a vessel loaded with lumber was carried just as easily as if it had been a paper boat; there a steamer, piled with boxes and barrels and crowded with people, passed by, its great wheel cracking through the water and leaving a long trail, as of foamy soapsuds, behind it. On and ever on the river went, seeking the ocean, and whether it hurried round a corner or glided smoothly on its way to the sea, there was always something new and strange to be seen—busy cities, quiet little towns, buzzing sawmills, stone bridges and harbors full of all sorts of vessels, large and small, with flags of all colors floating from the masts and sailors of all countries working on the decks. But Aqua did not stay long in any place, for as the river grew wider, and nearer and nearer its end, he could almost see the Mother Ocean into whose arms he was joyfully running. She reached out to gather all her children, the water-drops, into her heart, and closer than all the others nestled our little Aqua.

His travels were over, his pleasures and dangers past; and he was folded again to the dear mother's heart, the safest, sweetest place in the whole, wide world. In warm, still summer evenings, if you will take a walk on the sea-beach, you will hear the gentle rippling swash of the waves; and some very wise people think it must be the gurgling voices of Aqua and her brother water-drops telling each other about their wonderful journey round the world.—Selected.

The three great barometers of prosperity are coal, iron and steel. This is true for the simple reason that they enter into almost everything in our modern civilization. Given the amount of coal, iron and steel that a country consumes, and you have the rate of progress in that country. Now in the year 1900 the mines turned out 19,789,000 tons of pig iron; in the year just past the production of pig iron is put down at 25,000,000 of tons. In 1900 a little over ten millions of tons of steel were produced; in 1906 a little over twenty million of tons. In 1900 270,000,000 tons of coal were mined; 1906 has 425,000,000 tons. Think of it! Men who are beyond the average of intelligence, but who have not kept their eyes upon the case, had no dream that we were making such strides. During the same years the value of our agricultural products has risen from $4,417,000,000 to a round $7,000,000,000, while the per capita earnings of those engaged in agriculture has risen from $451 per year to $600 per year, and the number of people engaged in agriculture has increased by more than a million. Turning to transportation, the mileage of the railroads has increased within the last six years from 194,000 miles to 223,000 miles, having transported 46,000,000 more tons of freight last year than they did in 1900, and having transported 6,5000,000 more passengers last year than in 1900.—Western Christian Advocate.

Southern California is to have an orange orchard of 16,500 acres. It is located in the Moreno Valley near Riverside and is to be the largest orange orchard in the world. Mr. E. E. Hendricks is said to be the proprietor and owner of the enterprise. Where is Southern California going to stop?

ROCKEFELLER'S GREAT GIFT.

(From the California Christian Advocate.)

Last week Mr. John D. Rockefeller gave to the General Board of Education $32,000,000, the largest single gift in the history of education. Prior to this great gift Mr. Rockefeller had given to the same board $11,000,000. It is his wish that one-third of this amount be added to the endowment of the Board, the income of which is to be used by the Board, the remaining two-thirds to be disbursed with the approval of Mr. Rockefeller or of his son for the endowment of educational institutions well located and with a prospect of future usefulness. This money is not to aid state institutions, but private educational institutions. Mr. Rockefeller expects to quicken and strengthen the endowments of colleges and universities from ocean to ocean. We rejoice in this great gift to this noble effort to lift mankind to a higher plane of life. Mr. Rockefeller has rendered a service even beyond the value of his collossal gift. He has rescued the smaller colleges and universities from what seemed to be inevitable death. The state universities, having coordinated the high schools of the state and by a system, a tyrannous system of crediting and discriminating in the high schools of the state, have practically taken all the elasticity out of the public school system. In this effort to control the education the state universities have unintentionally crushed the private and independent system of higher education. This gift of Mr. Rockefeller will stimulate the independent system of education. We belive in the state universities but we do not believe it is a good plan to crush out the smaller colleges. There is no one field for the exercise of general philanthropy equal to that of the educational field. To this cause Mr. Carnegie has already given over $100,000,000. Mr. Rockefeller has given about $158,000,000. To these great sums must be added the gifts of Senator Stanford, Helen Gould and many others. Education is one of the few ways to aid mankind to aid itself without any danger of corrupting or of weakening mankind. It would be an unfortunate thing for the educational policy of a state to deprive its citizens of the privilege of giving to the cause of education by a system of taxation. This gift of Mr. Rockefeller is of the widest significance.

ABRAHAM LINCOLN.

His birthday has but recently passed. He appeals more and more to the country as a model in character. We see him in contrast with the other great men who were carrying the country's burden at the same time. There is not much chance to compare him with any of his contemporaries. Lincoln was in a class all by himself. Mr. Albert B. Chandler who was in the military telegraph service during the war and saw much of Mr. Lincoln, and more of his distinguished secretary of war, Mr. Stanton. indulges in a paragraph of comparison which is well worth quoting. He says: "The one (Lincoln) was mild and gentle and laughter-loving, the other stern, austere and serious; the one disposed to see the good even in unworthy people, the other inclined to doubt the existence of any worthiness in people who were found wrong in any particular; the one open-minded and trustful, the other secretive and suspicious when cause for doubt existed, yet confiding and just when fully assured of merit justifying it." About the time Mr. Lincoln was reelected in 1864, Judge Hoar is reported to have said to Mr. Lincoln in behalf of Mr. Stanton: "I hope, whatever is done, that Stanton will be retained in his position until the war is over." Lincoln's reply was: "Mr. Stanton has excellent qualities and he has his defects. Folks come up here and tell me that there are a great many men in the country who have all Stanton's excellent qualities without his defects. All I have to say is, I haven't met 'em! I don't know 'em! I wish I did." This story is well authenticated and is thoroughly characteristic of Mr. Lincoln. He was frank, yet shrewd. He had a native political penetration like Mr. Gladstone. He knew politics instinctively. He was wise and yet simple, direct, unsophisticated, and yet discerning of all the fine plans of his opponents. Dreadful as was his death yet in that martyr death Mr. Lincoln's great character was transferred into the life of the whole nation. Lincoln is a bond of union between North and South. His influence on American life today is greater than it was in 1865. The maximum results of a great character through a martyr's death have been and are being worked out.

GROWTH OF SAN FRANCISCO.

Few of Eastern friends can realize how rapidly San Francisco is growing. It is simply unbelievable. We can scarcely credit what our own eyes daily see. At the present rate San Francisco will soon be in the volume of business equal to her old self again. The amount of building and the character of the buildings is seen from the following facts published in the Chronicle last week. "The Promotion Committee has furnished the New York Herald, whose mendacious correspondent recently stated that there are few structures going up (in this city) except small frames and brick, with some interesting facts bearing on the subject of construction. 'There are now,' says a letter addressed to the Herald by the Committee, 'more than 150 class A structures of from five to twenty-two stories in height; of class B buildings there are more than 300 either in course of construction or they have been completed since the fire.' Since April last building permits calling for an expenditure of more than $40,000,000 have been issued, and architects and contractors assert that plans are already made which will call for a further expenditure during the year for building purposes of $100,000,000."

THE FOUR-LEAVED CLOVER.

"Three leaves, of course, I'm bound to have,"
The little clover said.
"They're all I'm set to do, but still
I think I'll go ahead
And grow another if I can,
An extra leaf, to show
That I am trying, with my might,
To live, and work, and grow."

So while the other clovers stayed
Content with leaflets three,
Their braver brother added on
A fourth, for all to see.
"How foolish!" cried the other ones.
"Why do an extra task?"
Three leaves are all the world expects.
And all that it can ask!"

But lo! men hailed the extra leaf
And grasped its meaning, too,
For now the four-leaved clover stands
For Luck—a symbol true,
Since 'tis the added, willing work,
The extra bit of pluck
That conquers all the best of life
And brings the worker luck.
—Priscilla Leonard, in the Youth's Companion.

THE TRY-SQUARE.

Most religions are meant to be straight lines, connecting two points—God and man. If man can be right with God, if he can please and pacify Him, all will be well. But Christianity has three points—God, man and his brother, with two lines that make a right angle. Each one of us is at the point of the angle, looking up to God and out to our brother. What God sends down the perpendicular line we must pass on along the horizontal. If one hand goes up to God, the other must go out to our brother.

That was the way Jesus stood, Son of God and the brother of men. What God gave him, he gave us. "All things that I have heard of my Father I have made known unto you." So He expects us to do. "As my Father hath sent me, even so send I you." Let us, then, live as our Master lived and bids us live, giving our hearts to God, our hands to men. Even when I am alone in prayer Jesus bids me say, "Our Father," remembering my brother. If God sends me riches, I must bless my brothers; if poverty, I must set an example of rich faith. If He sends me health, I must divide my strength with others; if sickness, my patience must be a signal for God. If I am tempted, I must look both ways and consider my brother as well as my God. If I only looked to God, I might spend more money on myself, and drink wine and ride my bicycle Sunday afternoon, for in themselves these things may not be sinful; but when I look at my brothers, some poor, some weak, some worldly, I hesitate. The law of liberty would let me as I look up, but not the law of love as I look out.

Let us put this try-square on our lives and look both ways, doing that only which is both filial and fraternal. Then men who see our good works will look to see where the light comes from that blesses and brightens them, and through us they will learn to glorify God.—Maltbie D. Babcock.

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